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*Compliments of
Mr. Brosius*

Americanism Triumphant.

AN ADDRESS

before the

State Teachers' Association of Pennsylvania,

at Gettysburg, Pa.,

Tuesday, July 4, 1899.

By

HON. MARRIOTT BROSIUS.

Lancaster, Pa.

The New Era Printing Company

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AMERICANISM TRIUMPHANT.

Ladies and Gentlemen: The day, the place and the character of the assembly combine to make this an interesting and impressive occasion. This to the American patriot is a holy day, reverently dedicated to the commemoration of the birth of the Republic. On this day was born the American conception of political liberty. The Declaration of Independence was a formal notification to all the world that at last a nation was to be brought forth, conceived in liberty and dedicated to the equality of man, an event of such transcendent importance that Webster thought it infinitely exceeded that for which the great English poet invoked

"A muse of fire, a kingdom for a stage,
Princes to act,
And monarchs to behold the swelling
scene."

This place is the Mecca of American patriotism. If there is a spot within the bounds of the republic sacred to heroic memory, where the citizen can come to learn the lessons of right citizenship, liberty and duty, it is where the earth is hallowed by the dust of heroes and martyrs who sealed their devotion with their blood.

The field of Gettysburg has a three-fold title to its world-wide renown. Here was witnessed the high tide of the Rebellion. From the awful holocaust of those three memorable days which crimsoned hillside and plain with the ruddy currents of heroes, the most stupendous blunder in history, the slave-holders' Confederacy, mortally wounded and broken-hearted, ebbed to its death.

Here too was witnessed the high tide of American heroism. Citizen soldiers by their impetuous daring extorted the admiration and homage of the world, as they stood with iron front to receive the thunderbolts of battle, that ploughed the fields, planted them with heroic dead and watered them with patriot blood; or as in the wild fury of the charge they breasted floods of fire that dashed themselves in pieces on the rocks of Union valor and ebbed in bloody foam and spray.

Here too it is thought by some was recorded the high tide of American letters. Edward Everett, the polished scholar and classic orator of New England, said to President Lincoln the day following the dedication of the National Cemetery: "I would be glad if I could flatter myself that I came as near the central idea of the occasion in two hours as you did in two minutes." A friend of mine well observed: "Those simple sentences of our martyred President are imbedded in our national literature as one of the brightest gems in its crown."

This assembly is remarkable in its personnel. Patriotic in feeling, educational in profession and purpose, moral in spirit, it stands for the highest and best in American life. The school-master is abroad. The light of learning is on every hill. The flag floats over the school house. Memorial day teaches the lessons of heroism. National day now observed in some of our colleges introduces instruction in patriotism in the college curriculum. Independence day keeps the holy fire burning on the altar of country. What a noble sequence of institutions and observances for instruction in patriotism ! What a grand chapter in the splendid institutes of American education ! A beautiful unfolding of the American idea of popular instruction.

General education is the sure foundation of popular government. School

teachers are the makers of republics; they guide the march of intellect; carve the marble of mind; build empires of brains; make glad the waste places of ignorance with the light of knowledge. It was the saying of Mahomet "that the ink of the scholar and the blood of the martyr are equal." Robert C. Winthrop added, that nothing but the ink of the scholar, that is, the toil of the teacher, can preserve what the blood of the martyr has purchased.

It is the beautiful thought of John Fiske that "In the roaring loom of time the endless web of events is woven, each strand making more and more visible the living garment of God." Carrying the fine figure of the weaver into our thought to-day, let us cherish our public schools as the looms, and our teachers as the weavers who weave the wondrous web of destiny for the nation.

The great preponderance of ladies in this assembly emphasizes the fact that American women are conspicuous factors in our splendid system of public schools. Here we are walking close to Nature's side, as the signal success of their work as teachers demonstrates. Then, how grandly are they achieving their intellectual independence. The idea is so cordially accepted by our people that it may be fairly listed in the catalogue of Americanisms, "That the only true measure of a woman's right to education is her capacity for receiving it." This noble sentiment of Canon Kingsley finds a fitting companion in the fine utterance of our President the other day at Holyoke, that "An educated womanhood is an open school for citizenship every day of the year." To woman's pluck and brains college and university have capitulated. No cherubim with flaming sword drives her from the tree of knowledge in this blessed land of ours. Her triumphs in scholarship have es-

tablished her title to the best opportunities for education the country affords. Not only at home, but abroad, American women are beginning to be appreciated at their true intellectual worth. A New England Theologian said to a German Professor, that the ablest refutation of "Edwards on the Will" that was ever written was the work of an American woman, the daughter of Dr. Lyman Beecher. The worthy Teuton raised both hands in undisguised astonishment, and exclaimed, "You have a woman that can write an able refutation of Edwards on the Will? God forgive Columbus for discovering America."

"Americanism" is a word I use to express that splendid aggregation of principles, ethical, political and economic, which have characterized the evolution of the American republic and been exemplified in the constitutions, laws, civil policy, moral development and national spirit during the century and a quarter of our existence in the family of nations. The limits of this occasion forbid an allusion to more than a very few of the most characteristic principles which have marked or will mark signal triumphs in our national life.

Civil Liberty.

The establishment of civil liberty was the first triumph of Americanism on this continent. When we consider the genesis of this great principle of the rights of man, we get a glimpse of the meaning of Charles Francis Adams when he said: "The passage of the Red Sea was not a more momentous event than the voyage of the Mayflower." This continent, which Dr. Storrs said was picked out of the ocean on the point of a needle, was to be the arena in which the experiment of civil liberty was to achieve its final success. Columbus was the first Pilgrim father. He gave us the land on which the

struggle for the rights of man was to pursue its triumphal march from Lexington to Appomattox. He made possible Washington, Jefferson and Lincoln. The first, it is said, made the republic possible, the second made it popular, and the last made it permanent. He was the forerunner of the heroes and martyrs who have shed fadeless glory on the long, weary and blood-stained way from Plymouth Rock to Gettysburg, from the Pilgrim Charter to the Declaration, the Constitution, and the Emancipation Proclamation. The merit of Columbus, however, I cannot now consider, but must relinquish even so alluring a theme to the Irishman who said it were well to do a little more honor to Columbus and a little less to St. Patrick, for the former had done more for Irishmen than the latter; "for," said he, "St. Patrick discovered a country the Irish could not rule, but Columbus discovered one they could rule."

The Pilgrim Covenant executed on that stormy winter night in the cabin of the Mayflower contained the germ of popular government. It was a notable instrument. John Adams said it was founded on reason and revelation. These were its words: "In the presence of God and one another we do agree that all the laws, ordinances, acts and constitutions which shall be made from time to time by the majority shall be binding upon all, and to them we will yield due submission and obedience." Among American constitutions this was the Pilgrim father. Out of it came the town meeting which was the first governing body in American politics. To establish and maintain the principle of this covenant in American government has been the pursuit of statesmen, has evoked the grandest exertions of the patriot and the most heroic achievements of the

soldier. The story is grand and thrilling, a splendid epic of liberty; a sublime triumph of Americanism; for the Pilgrim Covenant still lives in the Constitution of the United States, and its spirit animates a system of government which is the proudest achievement of political genius; and whose distinguishing characteristics are nowhere more finely stated than in the words of a late lamented statesman and jurist: "A government where Law with the civic crown on his brow, wearing the judicial ermine, treading the pathway of our civilization with no iron heel, and gently, with unmailed hand, leads forth Liberty as his wedded wife; and she, when asked for her most precious jewels, points to her happy children looking up with loving hearts to the honored parents of their peace and joy."

Religious Liberty.

Among the legends inscribed on the panels of the inner front of the Water Gate at the World's Fair at Chicago was this: "Toleration in Religion the best fruit of the last four centuries." The beneficent principle of "private judgment" revived by the Reformation, that great appeal from the judgment of the Church to the conscience of man, received the warmest hospitality in the new world, though its fullest development was postponed many years. I say "revived by the Reformation," for it is interesting to note that absolute religious toleration prevailed in Greece and Rome at the beginning of the Christian era. The manner in which their various faiths were regarded by the people of that age made toleration easy. The masses thought all religions equally true, the philosophers thought them equally false, and the magistrates thought them equally useful. In the fourth century the Emperor Galerius enunciated the true doctrine in his edict respecting the

Christians, "We permit them therefore freely to profess their private opinions and to assemble in their conventicles without fear of molestation." This suggested to Charles Francis Adams "that in the matter of religious tolerance the world has struggled back to where it was when Paul preached on Mars Hill."

It must ever remain a poignant regret that the founders of New England, though schooled in the principles of resistance, both to arbitrary civil power and ecclesiastical authority, yet carried with them the taint of religious bigotry which marred the otherwise spotless raiment of the settlers of Massachusetts colony. Religious toleration was not born at Plymouth Rock. So far from it indeed that a distinguished statesman of Massachusetts has said that in this respect her record is only less discreditable than that of Spain. There was one prayer the liberty-loving Puritans did not pray; the Universal Prayer of Pope:

"Let not my weak, unknowing hand
Presume Thy bolts to throw
And deal damnation 'round the land
To each I judge Thy foe."

But the Quaker and the Baptist and the plain German sects of Pennsylvania leavened the loaf, and our religion soon became Americanized, as Dr. Holmes suggests, as did our politics and government, and the great principle of religious toleration became better understood and more firmly established in the United States than in any other country. We believe with Lieber that conscience lies beyond the reach of government, that liberty of worship is one of the primordial rights of man. David Dudley Field suggested that if we had nothing else to boast of we could claim with justice "that first among the nations we made it a matter of organic law that the relations be-

tween man and his Maker were a private concern into which other men had no right to intrude." The provisions in the Constitutions of all the States and in that of the United States prohibiting religious tests, which Dr. Eliot, of Harvard College, says gave the United States the leadership among the nations in dissociating theological opinions and political rights, are the expression of the common thought of Americans that religious restrictions imposed by human tribunals upon the consciences of men are "impious encroachments upon the prerogatives of God and the liberties of men."

That religious liberty has had a conspicuous agency in American progress no one doubts. It has promoted conditions which invited enterprise, stimulated intellectual growth, advanced moral development and secured human happiness; results which can only proceed from that unfettered mind and conscience enjoyed by the people of the United States, and which cannot be better described than by borrowing the words of Henry Buckle which he misapplied to another country, saying: "That of all countries ours is the one where popular liberty is settled on the widest basis; where each man is most able to say what he thinks; where every one can propagate his own opinions; where religious persecution is little known and the unchecked play and flow of the human mind may be clearly seen; where the profession of heresy is least dangerous and the practice of dissent most common; where hostile creeds flourish side by side and rise and decay without disturbance according to the wants of the people, unaffected by the wishes of the church and uncontrolled by the authority of the State."

Such conditions of unrestricted freedom explain and emphasize the suggestion of Goldwin Smith that "not de-

mocracy in America, but free Christianity, is the real key to the study of the people and their institutions." Not that Christianity is in any legal sense "a part of the law of the land" as has been frequently asserted, for no man was ever indicted in a criminal court for not loving his neighbor as himself; still the spirit of Christian liberty and freedom of conscience universally prevails and affords a graphic illustration in an important direction of Americanism triumphant.

International Peace.

There are some principles of Americanism that are yet in the making and belong to the category of the unperformed, but are yet to be triumphant. Here prophecy invites us; the unperformed commands us. Prophet, Seer and Poet have spoken:

"Years of the unperformed! Your horizon rises. I see it parting away for more august dramas;

I see not America only. I see not only Liberty's nation, but other nations preparing;

I see tremendous entrances and exits, I see new combinations, I see the solidarity of races;

I see that force advancing with irresistible power on the world's stage."

One of the coming triumphs of Americanism is international peace. In the promotion of this consummation the American Republic has been easily foremost among the nations. In one hundred and seven years, from the adoption of the Constitution to 1896, Dr. Eliot suggests the United States has had only four and a quarter years of international war, while within the same period they have been a party to forty-seven arbitrations, more than half of all that have taken place in the modern world. Some of these tribunals of peace composed differences of the gravest character and adjusted questions of the greatest magnitude, demonstrating the possibility and desir-

ability of averting the horrors of war by an appeal to reason in the settlement of international controversies. Along this line a glory radiant with light from heaven awaits the American people if they continue in the vanguard of the nations, in the agitation of the greatest undertaking now engaging the thought of the Christian world, the establishment of an international tribunal of arbitration. On this realization, civilization builds a great hope. Soldier and sage, philosopher and statesman, join hands in pushing forward the splendid consummation which will hasten the great

"far off divine event
To which the whole creation moves."

The millennium will visibly advance when by common consent the sword shall rust in its sheath, the cannon's brazen tongue be dumb, and the truce of God proclaimed throughout the civilized world. The enlightened sentiment of mankind deprecates war, and surely the American people, who have tasted of its bitterness, instructed by experience, by the memory of its inhumanity, its ghastly horrors, its terrible compensations, will not lag in the movement which is marshaling the conscience of Christendom in aggressive opposition to its continuance. Humane, Christian sentiments are being exchanged by civilized powers, flying to and fro like mighty shuttles weaving a web of concord among the nations, and the world's peace will be the ultimate outcome despite the recent increase in the armaments of the great powers. The United States must keep the lead in the great crusade. The honor of America and her greatest service to the human race lie in that achievement. It is the gate of mercy and blessing. Let us not rest until we open it to mankind and mark another splendid triumph of Americanism by

ushering in the glorious day by prophets foretold:

"When the war-drums beat no longer and
the battle-flags are furled,
In the parliament of man, the federation
of the world."

National Altruism.

Another Americanism which is to be triumphant is the great principle of National Altruism in the exemplification of which the United States is leading the world. It seems from observation of the course of history that in the providential order one or another nation has been selected to represent the dominant principle of an era or the controlling spirit of an age. We behold to-day a new power looming above the world's horizon to become the chosen nation, crowned with leadership, the evangel of the new gospel of National Altruism, the light-bearer to all the continents and the islands of the sea. That new power, nay that power already manifest, need I name it! Archbishop Ireland says American hearts quiver, loving it.

"My country, 'tis of thee,
Sweet land of liberty,
Of thee I sing."

The Christian world is coming more and more to realize that nations have moral duties. The role of the Samaritan is not alone for individuals. Justice Brewer, of the Supreme Court of the United States, is right in saying that "a nation is a great moral entity, expressing in its life the sum of all the moral obligations which rest upon its individual citizens, and there may be times and circumstances when humanity calls upon it to look beyond dollars and cents, beyond personal sacrifices, and lend its exertions to succor other nations and peoples from tyranny, oppression and cruelty. There is a duty that strength owes to weakness, an obligation that civilization is under to barbarism. That the United

States are sensible to this duty and obligation denotes the progress of the altruistic ideal in our national life. It has been well said by another, "The appeal that determines duty is the cry of need; and duty, not ambition, is to write the story of the century just dawning." It does not follow that we should become a knight-errant in quest of adventure and imagine ourselves the general righter of wrongs and redresser of grievances among nations, but we are to meet obligations when imposed upon us. We must not shirk a manifest duty, or we will miss our manifest destiny. It has been humorously suggested that the good Samaritan was not on the road to Jericho looking for a job when he found a robbed and beaten brother by the wayside. He was attending to his own business when circumstances threw in his way the opportunity to succor his brother.

When we see that the development of humanitarian feeling has characterized the most advanced races, been a part of their progress, and a constituent in their glory; when we note how sensible we have become that this is an ethical world, a divine universe, God's workshop, in which the moral law is as unfailing as the law of gravitation in this material world; when we see that the universal hope is that this Republic may be placed on a foundation of righteousness, where the ages will not prevail against it; that it may become the foremost nation in recognizing that equity, justice and humanity are the winning forces of civilization, the moral trade-winds of the universe, we may well inquire what is the purpose of this altruistic development in connection with the tendency to expansion which American civilization exhibits. Is there not a warrant for the assumption that the United States have a mission to guide this force of altru-

istic feeling to beneficent ends in the amelioration and civilization of the inferior peoples within the sphere of our influence?

The initial movement against the Spanish power in Cuba was inspired by the grandest purpose that ever moved a nation to arms. We struck the blow in the name of liberty, justice and humanity. We took the sword to redress the wrongs of others, not our own, and gave the world a sublime illustration of how nations as well as men in their ascent pass from the plane of the struggle for their own lives to that of the struggle for the lives of others, from self-regarding to other-regarding motives, a distinctly higher level. Service for others at the call of humanity is the noblest exercise of power and marks the highest outlook of national purpose and conscience.

From this point of view the war with Spain appears to be unexampled in history, not alone in its origin, but in its results as well; and if our expectations are not disappointed, it can not fail to be regarded by the dispassionate judgment of mankind, as far as the United States are concerned, as one of the few totally disinterested, stainless, and wholly virtuous acts recorded in the history of the race. It may sound like rhapsody, but it is not, when Edward Everett Hale declares "that in one hundred days God has set forward the civilization of the world one hundred years."

I have no doubt that even this extravagant hope will be, in a large measure, realized if we have the nerve to embrace our opportunity, and the heroism to meet manfully the duties and responsibilities which the results of war impose. If the same elevated purpose and altruistic spirit shall characterize the last as gave just renown to the first act of the drama, immeasurable good will come to our-

selves, to the inferior peoples involved and to mankind. To ourselves in raising our Republic into prominence as a co-equal with the great world powers, and making it a conspicuous factor in the world problems which loom in the near future, giving us that influential place among nations which belongs to a people who stand distinctly for freedom, humanity, justice, progress—the essential principles of western civilization. To the people of the islands of the sea in their gradual instruction in the art of right living and in the principles of just government, in having planted among them the essential spirit of American institutions, education, law, order, industry, commerce and self-control. To all mankind in the impetus it will give to the development of those principles and qualities which are the product of the ethical system on which Christian civilization is founded, and which have through the ages and by the rivalries of races advanced toward that altruistic ideal which is the goal toward which humanity has tended from the beginning.

This would be the realization of the dream of patriots and the aspiration of statesmen, that our country through its social, commercial and political influence should become the means of diffusing civilization among the backward peoples in the Oceanic spaces to the west of us, as well as those on the shores of Asia. Senator Seward fifty years ago expressed the hope that the ripening civilization of the west would in its circuit of the world meet and mingle with the declining civilization of the east; and that a new and more perfect civilization would arise to bless the earth under the sway of our own cherished and beneficent institutions.

That the situation is one we did not see from the beginning does not lessen our responsibility. It is characteristic of important enterprises to lead

to results not contemplated in the initial steps. It is a maxim of diplomacy that "no war ever left a nation where it found it." Events moved by a higher guidance than our own have led us into the present situation, and I am sure the ethical warrant, the humanitarian motive, and the altruistic spirit of our undertaking set the compass that points the way we are to go. Indeed, it is not too much to say that the obligations of duty toward mankind as well as toward the people who have been brought within the sphere of our influence and our future usefulness imperiously demand that we hold and defend our title to the possession and sovereignty of the Philippines until we have fully accomplished the moral purpose which inspired our undertaking in the beginning, and rounded out the noble destiny upon which we are just entering.

That some rough surgery may become necessary, as Colonel Roosevelt suggests, must not deter us from a manifest duty. We had some rough surgery in our country in coercing a portion of our own people to acquiesce in the government of the Union. We must undergo this ordeal if necessity imposes it in any portion of our wide domain. We have never shrunk from it in the past and never will in the future. That our way is beset with dangers no one doubts, but these must be incentives, not deterrents. It may be as Judge Grosscup suggests, that a providential hand, gloved in the smoke of battle, is leading us out of our isolation on to a moral elevation, where we can see more clearly the pointing of the finger of duty and destiny, and from which a wider outlook will open a view of the way we are to advance as the evangel of liberty, the messenger of civilization and hope to the inhabitants of our new possessions.

The ratification of the peace treaty

has made us responsible for law and order in the Philippines before the world. The United States being in legitimate possession are in honor and good morals bound to hold control in trust for civilization, and discharge the duties which dominion and responsibility impose. This obligation we solemnly assumed when we destroyed Spanish authority and accepted a cession of Spain's title and sovereignty. We are morally bound to provide them with the best government their condition will admit of. This duty can not be performed by leaving the people to govern themselves in any way they can. We must teach them the ways of good government. We must make conditions favorable to the growth of intelligence, integrity and honest living. We must teach them self-control, obedience to law, and make them capable of self-government before we abandon them to the tender mercies of mercenary adventurers, unscrupulous military leaders, or to become a *casus belli* to involve the world in war. The national honor is involved in the manner in which we fulfill these responsible obligations. The eyes of the world are upon us, and for the character of our conduct and the elevation of our principles we must answer to the deliberate judgment of enlightened Christendom.

There is but one safe path. The conscience of the American people must control our policy and guide its administration. The problem is not how to escape our responsibilities—any coward can solve such a problem—but how to meet them; not how to use these new possessions for our own benefit, but for their own and the world's. We have duties to the weal of the human race. What we do may give a facility to commerce, a stimulus to shipbuilding, an encouragement to intercourse, but that is not enough to justify us. We must find our justifi-

cation in the higher motives of liberty, humanity, justice—duties we owe the people who have by the fortunes of war come under our protection—and the more sacrifice we made in discharging them the greater the glory that redounds to us.

This should be our guiding principle, for in it is lodged the power and potency of the humanitarian purpose in our Eastern policy. The government we set up must be for the benefit of the people governed, not the government that will conduce most to the benefit of the United States, nor to some fraction of the people of the islands, or to the revolutionary, adventurous and ambitious leaders, but to the body of the people who inhabit the islands. Their peace, happiness, growth, education and civilization are the first objects of our solicitude, and all the agencies employed should bend to these beneficent ends.

The government of an inferior race is a trust, and the ruling and protecting people must never forget that they are in the position of trustees and bound like them to serve the objects of the trust. I agree with Dr. Lyman Abbott that to attempt to govern these islands for our own benefit exclusively, to utilize them for our trade, and exploit them for our commercial advantage merely, would be to re-enact the folly, if not to repeat the crime, of Spain. And any such attempt, however disguised, the patriotism and conscience of the American people should promptly repudiate and condemn.

These high considerations must be our guide in the oceanic policy we are about entering upon. No maxims of prudence, no considerations of economy, no sordid purpose can stand in the way of those ethical principles which alone afford justification for our new departure. We enter upon no un-

holy rivalry for the possessions of others. We have no adversary in all the world to which the old threat can be applied, "Delenda est Carthago." Dr. Abbott expresses the full scope of our purpose—to put an end to foreign tyranny, to terminate domestic anarchy, to establish the foundations of just and stable government and build the superstructure as fast and as far as the conditions of population make it possible.

We seek to destroy no country that we may rear an empire upon its ruins. We propose only to take care of our own possessions and protect and safeguard the weak and defenceless until they are capable of self-government. We will be a knight of chivalry among nations, bringing valor, heroism and statesmanship to the rescue of the victims of oppression and wrong, and teaching the world that liberty and law, right and justice shall be lords paramount within the sphere of American influence.

In carrying forward our new and enlarged policy, which is made necessary by the new relations in which we stand to the world, and the new obligations to humanity and civilization we have assumed, we propose cultivating peaceful relations with all the world. We are advancing according to the higher altruistic law governing the development of States and nations and the growth of empire; we are moving in harmony with that providential order by which all races are to come under the reign of a higher social regime. We are fulfilling the prophecy of the "Old Gray Poet" written forty years ago:

"I am the chanter; I chant the world on
my Western sea;

I chant copious the islands beyond, thick
as stars in the sky;

I chant the new Empire, greater than
any before, as in a vision it comes
to me;

I chant America, the mistress; I chant a
greater supremacy;

I chant, projected, a thousand blooming
cities, yet in time on those groups of
sea islands;

I chant my sailships and steamships
threading the archipelago;

I chant my stars and stripes fluttering in
the wind;

I chant commerce opening, the sleep of
ages having done its work, races re-
born, refreshed."

I accept the thought of Henry Wil-
son, uttered a quarter of a century ago
in the Senate of the United States,
when he said: "I believe, sir, that every
race God has made is capable of im-
provement, of civilization, of elevation,
of Christianity, whether they dwell in
the temperate or tropical regions of
the earth. I believe Christian civiliza-
tion will not be limited to lines of lati-
tude, but will make the tour of the
globe, lifting up all races and condi-
tions of men.....I have undoubting
faith that every portion of this globe
is to be the home of civilized man."

This, I believe, is the goal toward
which the moral forces of this divine
universe, the beneficent Power in and
over all, are certainly tending. The poet
hath seen it and foretold it in the lines
of Sir Lewis Morris:

"There shall come from out this noise of
strife and groaning

A broader and a juster brotherhood;

A deep equality of aim, postponing

All selfish seeking to the general good,

There shall come a time when each shall
to another

Be as Christ would have him, brother
unto brother.

There shall come a time when brother-
hood grows stronger

Than the narrow bounds which now
distract the world;

When the cannons roar and the trum-
pets blare no longer,

And the iron-clad rusts, the battle-flags
are furled,

When the bars of creed and speech and
race which sever

Shall be fused in one humanity for-
ever."

He who opposes this progress fights
against the nature of things, contends

with God, and must wage a losing battle. In this majestic march from height to height of world beneficence we must not forget that America can only establish the legitimacy of her title to that leadership which belongs to the English-speaking people by so minding her footsteps and guarding her action that every page of our annals will reveal elevation of mind, rectitude of purpose, integrity of principles and supremacy of conscience, thus certifying to all the world that we are moving on the everlasting lines of equity, truth, humanity and liberty, following the foreshadowings of the ethical method of God in human history.

If we adhere to these principles and aspire to these higher ideals; if we cultivate not a spirit of vain-glory or aggression, but rather, as James Bryce suggests, of pride and joy in the extension of our language, our literature, our laws, our institutions, our commerce, over the vast spaces of the earth and the islands of the sea, with a sense of the splendid opportunities and solemn responsibilities that extension carries with it, and if we remember at all times what it is the primal duty of Americans never to forget:

"That man is more than nature, that wisdom is more than glory, that virtue is more than dominion of the sea, and that justice is the supreme good," then will the next triumph of Americanism be equal to former ones, and the latest jewel in the diadem of American glory rival the earlier ones in royal splendor.

"Dear country mine: this is the prayer we lift: Mayst thou be, O Land, noble and pure as thou art free and strong. So shalt thou lift a light for all the world and for all time and bring the age of peace."

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